

The SWORD of the LORD

Edited by JOHN R. RICE.

"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20

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The Drive for World Socialism Through the World Council of Churches

By REV. CARL MCINTIRE, D.D.

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Editor, THE CHRISTIAN BEACON

(Radio address on station WLAC, Nashville, in connection with the General Synod of the Bible Presbyterian Church, May 13-15, 1948.)

Good evening, everybody.

I have been discussing with you issues as they relate to our free economy, as opposed to the drive for socialism and the collectivistic economy which is the economic foundation of the Soviet system. There is a real issue inside of the United States concerning this, and it is in the church. More and more of God's people are being concerned.

The most effective field, however, where these ideas for the socialization of society are now being promoted is on the international level. These same church groups and leaders in the United States, which are represented in the Federal Council of the Churches of Christ in America, have a leading part in the formation of the projected World Council of Churches which will come into existence in a conference held in Amsterdam, Holland, August 24th.

I was present in Pittsburgh, November 28, 1944, and heard Dr. Samuel McCrea Cavert, the general secretary of the Federal Council, who also is serving on the committee for the formation of the World Council, say: "We

in the Federal Council rejoice in our opportunity of helping to further the World Council. We see in it the extension of the spirit and principles which have animated the Federal Council." Then he added, "Ever since its formation this Council has sounded the note of Christian social responsibility."

Plank 2 of the Federal Council's Social Creed reads: "Social planning and control of the credit and monetary system and economic processes for the common good." In my first talk I pointed out the similarity of this to the Marxian economic philosophy.

Dr. William W. Sweet, professor of History of American Christianity at the University of Chicago, in an article in "The Annals of The American Academy of Political and Social Science" for March, 1948, says: "There is emerging a World Council of Churches, largely under American Protestant leadership and inspiration." Since this new social order which is to be brought about when we change our present system of freedom is to be the kingdom of God, naturally it must be world-wide. Bishop G. Bromley Oxnam, one of the leaders in the World Council movement, said: "There must be over-all planning in terms of the whole world. 'Impossible,' 'Too vast,' it is said. I think not. . . . The planning can be done."

With such strong insistence upon world economic planning, one would naturally expect to see these same ideas emerging in the World Council setup. Of course, in the World Council the

Clear Bible Restrictions on Speaking with Tongues

By EVANGELIST JOHN R. RICE

The Bible does have some clear instructions, some restrictions, some rules about talking in tongues. And we do well to find what restrictions and controls God's Word requires should be exercised about speaking in tongues.

1. One Is to Seek Other Gifts, Not Tongues

Every Christian is commanded to be filled with the Spirit. Ephesians 5:18 says, "And be not drunk with wine, wherein is excess; but be filled with the Spirit." Speaking of the gift of the Holy Ghost, which he and others had received that day, Peter said at Pentecost, "For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call" (Acts 2:39). So it is quite clear that the gift of the Holy Spirit Himself, that is, His fullness for soul-winning power, is to be sought by every Christian. Christians are to be commanded to be filled with the Holy Spirit. They have the promise of the Father that they may be so filled.

But the gifts which the Spirit gives are another matter. We are plainly told that not every

Christian is promised all of the gifts of the Spirit. First Corinthians 12:4-11 lists the various gifts of the Spirit as follows:

"Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; To another faith by the same Spirit; To another the gifts of healing by the same Spirit; To another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues; But all these worketh

that one and the selfsame Spirit, dividing to every man severally as he will."

Now note that "divers kinds of tongues," and "the interpretation of tongues" (that is, the translation of languages) are the least and last of the gifts which the Spirit may give to people.

In the same chapter, I Corinthians 12:28-31, we have another listing of these gifts:

"And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues. Are all apostles? are all prophets? are all teachers? are all workers of miracles? Have all the gifts of healing? do all speak with tongues? do all interpret? But covet earnestly the best gifts: and yet shew I unto you a more excellent way."

Here again speaking in tongues and interpretation of tongues are the last of the gifts and the least in importance. It is clear that

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Revival and Testimony

"Then they said one to another, We do not well: this day is a day of good tidings, and we hold our peace."—II Kings 7:9.

By EVANGELIST ROLFE BARNARD
Winston-Salem, North Carolina

(Message given at Sword of the Lord Conference on Evangelism, Lake Louise, Toccoa, Georgia, August 8, 1948. Mechanically recorded for THE SWORD OF THE LORD.)

Testimony has its part in revival. Prayer, Holy Spirit power, strong preaching, weeping, confession of sin—all these have their place in revival; but testimony also has its place.

My text is found in II Kings 7:9. I am taking the wording of it out of its context and bringing it over into the New Testament as I talk to you about "Revival and Testimony."

When these lepers found that the Syrian army had departed in fear and that the terrible famine had been lifted, they reasoned among themselves as recorded here:

"Then they said one to another, We do not well: this day is a day of good tidings, and we hold our peace."

I think the Bible is plain enough; I think the Lord Jesus has made it as plain as even He could make it that this age is to be an age of conquest. This is not the age of world-wide accomplishment and world-wide victory. This is the

age of preaching the gospel every way on earth it can be preached, and from every vantage point. And I think it is high time we believed that the purpose of this age is being carried out, that the gospel has not been defeated, that Jesus does not need to come and arrange the schedule a little differently. I think it is high time that we who believe in the soon coming of Jesus stick mighty close to our last, that is preaching the good tidings of the gospel of the Lord Jesus, and thanking God that the gospel still has in it conquest and that people are still being saved. This is still a day of good tidings. We still have the best news this world has ever heard and ever will hear, and we do not well if we hold our peace.

Testimony—Where It Is Easy But Not Needed!

I believe that we—from the pastors on down—are doing most of our testifying today in the churches, not out where it needs most to be given. It is amazing how many of God's people will get up in a testimony meeting, in a worship service or prayer meeting and say, "I want to stand up for my Lord," when back where they work they are strangely quiet. If you should take a train trip tomorrow and try to win somebody to Jesus while you were on the train, you would not have any competition. All of God's people would be strangely quiet; they are on business. Down in the places of merchandise where purchasing and marketing are done the world around, God's people have their lips strangely seal-

ed in these days. We desperately need a revival of God's people so that they will, wherever they are, open their mouths and give their testimony of what Jesus is to them and what He can be to every one who will believe.

I take a good deal of pleasure in going about in revivals and breaking up some "prayer meetings." There is nothing I would rather do than to break up the average prayer meeting, because the average prayer meeting in connection with a revival is used as a substitute for doing what God wants done. It is amazing how the people, if you prod them enough, will come for fifteen minutes before the preaching service to pray, without ever going out to win souls! But I ask them to pray, in private. There is no substitute for praying, but God's people would not have to pray so long if they would open their mouths

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Dr. Bob Jones Says

By REV. BOB JONES, SR.,
D. D., LL.D.

"I am not afraid that the people called Methodist should ever cease to exist in Europe or America, but I am afraid lest they should exist as a dead sect having the form of religion without the power. If ever Methodism is overthrown, it will be at the hands of her scholars who neither believe her doctrines nor practice her polity. These are the unreasonable men from whom it must purge itself or fall by its own weight." These are the words of John Wesley, founder of Methodism. Note this statement: "If ever Methodism is overthrown, it will be at the hands of her scholars who neither believe her doctrines nor practice her polity." Education is a good thing. There is nothing to be said against scholarship if the scholarship is Christian; but when scholarship is not Christian, it is dangerous. Much of the education of our day is unchristian, and a great deal of it is positively anti-Christian.



Bob Jones, Sr.

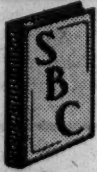
All of the trinitarian churches in America are built upon doctrinal statements that are fundamentally sound. Trinitarian churches are organically separated, not because they do not agree about the essential fundamentals of the Christian faith. They disagree about certain doctrines that are not necessary to salvation or about certain administrative policies or programs. Under our system of government, a man has a right to believe anything he wishes to believe as long as his belief does not interfere with other men's liberty to believe what they wish to believe. In the United States of America, a man

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Dr. Carl McIntire

Attention! Sword Book Club Members



The Sword Book Club News is in this issue. Don't miss the announcement about the March selection on page 8 of this paper. If you are not a member of the Sword Book Club, you can still order the book. Perhaps you would like to join the Sword Book Club and thus get not only the new March selection but get a free book with it! There is a coupon for that purpose.

MEMBERS: Don't miss The Soul-Winner's Fire, by Dr. John R. Rice, the March Selection.

Revival and Testimony

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where they have opportunity to spread the good tidings of Jesus and then come and get down on their knees and say, "Lord, I talked to Bill today about You. I talked to Susie today about You. I told Jim today what You had done for me. Now, Lord, I want You to bring conviction to their hearts and save them." I do not believe that prayer can be a substitute for testimony. I believe that obedience should come before prayer. Oh, for a revival of opening our mouths and telling people wherever they are, where we find them, about Jesus!

Most People Cannot Ever Be Reached Except by Personal Testimony

I have been in cities in America where generations ago big evangelists, like Billy Sunday and those giants whom God used, were allowed to preach in factories. I can hardly ever get to preach in a factory now. More and more I am having difficulty in getting to preach even in the schools. And I am sure that is the testimony of every preacher here. I do not know of any place on earth where the gospel needs to be witnessed to more than in our schools and in our places of work. The preacher cannot get there, and most of the people never darken the doors of anybody's church. We are going to have to say, "Well, you are just going to have to go to Hell unwarned," unless God's people who are there in those schools and there in those factories—there where people are—give their testimonies. Spirit-anointed, of the saving grace of God. Oh, we need a revival of God's people witnessing and testifying the good tidings of the gospel!

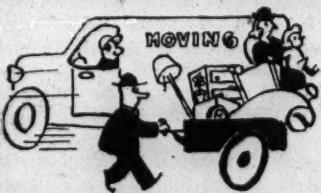
This may offend some of us preachers, but preachers alone cannot reach most of the sinners. Oh, if that fellow down where you work, or that next-door-neighbor to you ever hears a winsome appeal to come to Jesus, the chances are he will have to hear it from you. Many radio stations keep us preachers off the radio. The schools are usually closed to us. The factories are closed to us.

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More and more the city authorities will not let us get a loud-speaker, get out on the street corner and emblazon gospel truth all over the city. What are we going to do?

Well, brother, we are just going to let this generation go to hell unwooded and unwon unless every evangelist and every pastor, every Sunday School teacher, every gospel believer who has any place to witness to other Christians start with ourselves and let the fire spread to others and start a revival of testimony and witnessing for Jesus on street corners, in the schools, in the factories, on the busses, on the trains, at home—wherever it is possible. We must open our mouths and spread the good tidings of the gospel of the Lord Jesus Christ! When we pick up the New Testament and read how New Testament people did, when we read early church history, and some not quite so early, our hearts are thrilled to the very core as we read how people met and were transformed and then how, like carriers of a red-hot gospel, they could not keep it to themselves but had to pass it on to somebody else. They literally filled cities, civilizations, and a world with the name of Jesus Christ.

I like to read of the conquests of the people of God who sometimes, when their preachers had their mouths shut, started revivals of testimony wherever they were. One of the first revivals came about when the preachers were shut up in Jerusalem and the people were scattered. They went everywhere preaching the Word.

I think the most glorious thing that has happened in your day and mine was what happened in China during the war. The Jap planes drove the missionaries and the Chinese Christians out of the big cities and they had to go into the interior of China. They left the cities, left the places where the testimony of Christ had already been given and went into the regions of China that had never heard a gospel message. The people there were ready to hear. The Spirit of God had gone before. The greatest revival this world has ever known, I suppose, took place yonder in the recesses of China as the people were driven in by the bombs of Japan to where the gospel had never been preached, and as the people went, ready to give their lives for the gospel.

I am talking tonight about the awful need for us to have something happen in our hearts that will spread to the people around us until the testimony of Jesus is heard in the homes, in the schools, in the cafes—in every place where people gather. Oh, for the gospel to pass through the anointed lips of humble men and women, reaching lost people with the good tidings wherever they are!

The Great Commission Charged to Every Christian!

The New Testament Christians, beyond peradventure, had the greatest facts of all history committed to their keeping, namely, the death and resurrection of Jesus Christ. They had the most marvelous experiences we have ever read about. And there is one thing that you must admit: the lives of those early Christians who were taught by Jesus and who were conquered by His transcending love and infinite grace, were literally transformed by that meeting with the Son of God.

Then, my friends, it was up to these people who were witnesses of the death and the resurrection of Christ and whose lives had been transformed to prove that they had come into contact with the Saviour, had been committed the greatest commission that any living group of men ever had given to them; that they were not to keep that truth to themselves, not to keep those experiences to themselves, but to go and tell them far and near until every person had had an opportunity to

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hear. It was the Great Commission. And, thank God, those folks did not keep to themselves what they had.

In the seventeenth chapter of John the Lord Jesus prayed for me. In that chapter you will find my name written. He said, "Neither pray I for these alone, but for them also which shall believe on me through their word" (John 17:20). I am glad they opened their mouths and told out the blessed story. I am glad they did not keep it to themselves.

My old grandfather on my mother's side was pastor of a church in the state of Alabama for fifty years. When he died his eldest son took the pastorate and stayed there until he died. My old grandfather pioneered Alabama. He carried a shotgun under his right arm and his Bible under his left. He took the shotgun to keep the wolves from killing him and he carried the Bible because in it was found the message of the Lord Jesus Christ.

I went one time and stood by his grave. As I stood there I had to kneel and say, "Thank you, Grandpa, for not keeping your lips closed. Thank you for telling out the story." Somebody kept telling it, because it was still being told, still being testified to and still being proclaimed when I came on the scene. I heard about Jesus. I heard about Him from the mouth and lips of people who just could not keep to themselves the marvelous message they had. Thank God, somebody did not merely go to church and call it serving the Lord, didn't merely support the preacher and call it serving the Lord. Thank God, somebody witnessed by their mouth and I heard about the Lord Jesus.

In this day there are three questions that face every preacher and every worker of the Lord Jesus Christ. I should like in these few remaining moments to face you briefly with these three

questions. They are somewhat trite, and yet we need to face them.

Do We Have a Message That We Cannot Keep?

The first question is: have we a message now that we just cannot keep? Is our message a message that we just cannot keep to ourselves? I believe the curse of churchianity and Christianity and so-called Christian civilization right now is the acceptance of truth without belief. There is a lot of difference between accepting a thing and believing that thing. We accept a lot of things; but what we believe is the important thing. It is what we believe that is worth something to us. God bless your heart, I am not much interested in what doctrine you casually accept. But I am mightily interested in what you really believe.

I do not know whether you will throw me out for this or not, but I doubt that there is a one of us but who needs to go home by ourselves and examine our beliefs. Don't tell me that a man who really believes that Jesus Christ died for him can be neutral. Brother, he has got to have his heart broken by that wonderful truth or steel himself and become an outlaw, a rebel and an enemy. You cannot convince me that anybody on God's shining earth can really, from the heart, believe that Jesus was raised from the dead and is now alive, and that belief not transform his experience and daily walk. I do not know about you preachers, but there come times in my poor ministry when I am just shovelled out. I am telling you the truth; I am about empty now. I would love to just sit in this conference and drink it in. There are times in my life when I have to go and get the Book, get off by myself and study it, let it

Dr. Bob Jones Says

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has a governmental right to "believe a lie and be damned." There are, however, certain fundamental principles of honesty that a decent American, even if he is not a Christian, should adhere to. It is fundamentally dishonest for any man to remain in an orthodox Christian church when he no longer believes the fundamental doctrines of that church. A preacher has no more right to remain in an orthodox church and make his living preaching when he is not in sympathy with the doctrines of his church than a communist has a right to live under our system of government when he is secretly doing all he can do to destroy that government. We cannot understand how anybody can respect a preacher in a trinitarian church who denies the virgin birth of Christ or even questions the virgin birth of Christ. We have been preaching the gospel for a great many years, and we admit that we have made a great many mistakes, and we have not always been as spiritual as we should have been; but we can truthfully say that we never were mean enough to remain in a church and repudiate the fundamental doctrines of the church. A preacher who does not believe in the virgin birth and the deity of the Lord Jesus Christ ought to join the unitarian church. He should not remain in a trinitarian church. A layman should not support a unitarian preacher in a trinitarian church. Every layman who knows he contributes money to his denomination for the propagation of false doctrines is just as guilty in the sight of God as a modernist preacher that preaches the false doctrines. The Bible makes it plain that if a man denies the Lord Jesus Christ and we bid him God speed in any particular, we are just as guilty as the man who repudiates the deity of our Lord and tramples under foot the blood He shed on Calvary's cross.

speak to me as I examine what I believe.

And, oh, the deepest need of every heart here tonight is a living faith. There is not much use of my telling people what they ought to do. People act as a result of what and in whom they believe. That is why people who have great beliefs, who believe in some great things will act accordingly. Do we have a message we actually believe, and have we believed it until we feel that everybody else must have it, too? I wonder if the sealed lips of most of God's professing people now is due to the fact that they do not believe the great truths of God?

As I have gone up and down this land I have found God's suffering pastors have one lone funeral chant that would break the heart of a stone statue if he had one. A pastor can get his people to come to church Sunday morning pretty well. He does not have much trouble getting them to give some of their income, does not have much trouble getting some of them to say their prayers. But he cannot get them to talk to other people down where they work about Jesus. Somehow or other their lips are closed. God help us, my friends, sinners are lost between the modernists who deny the message of the resurrection of Christ and the cold, dead fundamentalists who split hairs over everything under God's shining sun, until God's back has been turned. God help us to examine ourselves!

Do We Believe Something Enough to Transform Us?

There is a second question we need to ask and which we need to face. I have already anticipated it. Has what we believe transformed what we do? I heard Brother Jesse Hendley say one time that if a person would read every day for thirty days the last part of the sixteenth

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Clear Bible Restrictions on Speaking With Tongues

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the work of the apostles, named first, is of the most importance. The work of prophets, that is, speaking out by divine inspiration, is second in importance and teaching the Word of God third in importance. After that, in decreasing order are miracles, gifts of healing, helps, governments, diversities of tongues.

Now see this strange command in I Corinthians 12:31, "But covet earnestly the best gifts..." Covet not all the gifts of the Spirit, but the best gifts. Speaking with tongues, the tail end and the last of the gifts of the Spirit, is not to be coveted. But if one is to covet gifts, he should covet the best gifts.

Then God follows the discussion on tongues with the wonderful thirteenth chapter of I Corinthians on Christian love or charity. That is more important than the talking in tongues. That is "the more excellent way" that God says He will show these people who want gifts of the Spirit (I Cor. 12:31).

After this marvelous love chapter the Lord begins again on gifts, and particularly on the last and least, the gift of speaking in foreign languages. In the first verse He says plainly, "Follow after charity, and desire spiritual gifts, but rather that ye may prophesy."

Go back to the list of gifts in the last of the twelfth chapter of I Corinthians and there we notice that after the gifts given to an apostle, the next gift was the gift of prophecy. Now God does not need any more apostles. We have the Bible all written, the pattern all set for New Testament Christianity. God does not, these days, appoint any apostles. But in Corinth there was need for people to speak by divine inspiration from God, in exhortation and revelation. In other words, there was a need for Spirit-filled people to witness for Christ. There is the same need today. And that is what God says we ought to covet! We are to desire spiritual gifts, but the main thing to desire is not even to work miracles, not even the gift of healings, and certainly not the last and least of the gifts, speaking in tongues. No, rather let us covet to be filled with the Spirit of God and speak and witness for God in His power and by His revelation. So no Christian, then, is to covet nor specially seek a gift of tongues. Nor should he seek to speak foreign languages which he has learned, in the church. And the reason is plainly given in the next verse: "For he that speaketh in an unknown tongue speaketh not unto men, but unto God: for no man understandeth him; howbeit in the spirit he speaketh mysteries." If one speaks in a foreign language when people present do not

understand, then he does not edify them, does not convert them, does not help them. And for that reason alone, speaking in tongues is the least of the gifts. Except when foreign language groups are present, it does not do people any good. Just talking in tongues alone is a useless end. The miraculous gift of tongues was never given except for the purpose of witnessing where it was needed, in a language not otherwise known, to people who could understand the gospel in their own tongues. And where that need does not arise, it is specially foolish for anybody to seek the gift of tongues.

Note clearly the contrast between I Corinthians 14:1 and verse 5 in the same chapter. Why the difference? The first verse says, "... desire spiritual gifts, but rather that ye may prophesy." And in verse 5 Paul says, "I would that ye all spake with tongues, but rather than ye prophesied." First Corinthians 12:31 had already commanded them, "But covet earnestly the best gifts..." inferring that they were not to covet the gifts that were not best, the lesser gifts. The same inference is rightly drawn from the first verse in I Corinthians 14. Why, then, would Paul say in verse 5, "I would that ye all spake with tongues"?

I think the difference is that in the first verse the Holy Spirit through Paul speaks of spiritual gifts, that is, miraculous work of the Holy Spirit, and in verse 5 he simply speaks about talking in foreign languages. Paul is saying, in effect, "I wish that ye all spoke foreign languages, so that you could preach the gospel to the dozen nationalities of people who live in the vast city of Corinth. It would be fine if you were equipped to carry the gospel to everybody you see, no matter what their nationality. But even so, I would rather that ye prophesied; for greater is he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying." It would be nice if all these Corinthians knew foreign languages, as some of them did. But he would not want them speaking in foreign languages in the church unless people present could all understand, and particularly he was much more concerned about them being filled with the Spirit and speaking with God's power in witnessing than in talking in other languages.

So it is only fair to say that we have not a single encouragement to seek the miraculous gift of tongues. If there is ever a time when we need to speak in a foreign language to get the gospel to sinners, and if God in His mercy works a miracle to enable us to preach the gospel to them so that they will hear and be saved, well and good. But otherwise, for ordinary Christians, with people all around them who understand only English, to seek a miraculous gift of talking in some other languages simply for their own pleasure, is a mistake not encouraged in the Bible. We are to covet the best gifts. We are not to covet speaking in tongues. So is the teaching of the Word of God. Men have put an emphasis here contrary to the Bible emphasis. And our friends who say so much about tongues would please God much more if they talked about the fullness of the Spirit and prophesying or speaking in God's power and witnessing, than to speak about tongues. We are to covet the best gifts, not the lesser ones.

2. No Tongues or Foreign Languages Are to Be Used in the Church Except People Present Understand What Is Said

Paul, by divine inspiration, gave certain plain restrictions on speaking in languages or tongues in the church. In I Corinthians 14:27, 28 we read:

"If any man speak in an unknown tongue, let it be by two, or at the most by three, and that

by course; and let one interpret. But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God."

First, in the above Scripture is this clear teaching; there is to be no kind of speech used in the service of God which people do not understand. If a man speaks in a foreign language that people present do not understand, he must have an interpreter to tell what is said (that is, a translator). If there is nobody to translate the message, then it must not be given in the church.

And that is the sense of the whole chapter. In the first three verses of the chapter, Paul shows how prophecy, that is, being filled with the Spirit and speaking what God gives in His power, is so much more important than any kind of foreign language for the simple reason that people do not understand an unknown language and it does them no good. God may understand and the speaker may enjoy it, but it does not edify nor build up the church. Then Paul reminds them in verse 6, "Now, brethren, if I come unto you speaking with tongues, what shall I profit you, except I shall speak to you either by revelation, or by knowledge, or by prophesying, or by doctrine?" What is the sense of speaking unless there is a clear message given? Paul says. And then he reminds them that music on a pipe (flute) or a harp is not music unless there is a clear distinction in the sounds; in other words, unless there is a distinct melody. The sound of a trumpet is no good unless it plays a certain call, with a definite meaning like reveille or retreat. And then verse 9 gives the general rule that it is absolutely necessary that anyone speaking for the Lord should "utter by the tongue words easy to be understood."

In verses 10 and 11 we are reminded that there are many kinds of languages in the world, and everyone of them has definite meaning, and to use a language that is not understood is a kind of barbarism that has no blessing from God and no edifying to the church. And verse 12 says frankly that one reason people should not seek to speak in tongues is because it does not edify the church.

Then Paul emphasizes even further the need that everybody who hears is to understand what is spoken when he says, "Yet in the church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue." Let it be a general rule, then, that no one is ever to use a foreign language in speaking for God to others, unless they understand that language or unless someone present can interpret the language to them, explain, and translate what is said.

I was in a tent revival campaign at the little town of Kaw, Oklahoma, in the center of what was once the reservation for Kaw Indians in the Indian territory. A great many Indians were in the town and the surrounding country, and many attended our tent campaign. A good many of them had

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been saved; some were converted in our revival services.

One Kaw Indian man attended the services and had his friend speak to me. He wanted to testify for Christ, but he could not speak English except a few broken words. Would it be all right for him to give his testimony in the Kaw Indian language? I assured him that it would be all right for him to do so, provided there was a friend present who could tell us what he said. If one did not tell us what he said, then his testimony would be useless. He might understand it, and God would understand it, but it would not edify the church.

And that is the rule, that Paul gives here, by divine inspiration. Remember that a miraculous gift will not have to be controlled. God Himself is not going to do wrong on this matter. And let everybody make sure that he does not overstep this divinely-given rule. No foreign language is used except such as are understood by those present, or with an interpreter to translate what is said.

Of course, in ordinary cases when everybody in the congregation speaks the same language, there is no need to speak in a foreign language at all. But to safeguard the churches and weaker Christians, let everyone who feels that he must speak in tongues follow this plain rule. Let him never talk to people unless someone can tell what is said.

3. There Should Never Be More Than Two or Three in Any Service Speaking in Other Languages or Tongues

In the divine rule for controlling the tongues heresy at Corinth and elsewhere, Paul said, "If any man speak in an unknown tongue, let it be by two, or at the most by three, and that by course..." The idea of having the kind of service where every Christian seeks to say something in some unknown tongue is certainly forbidden here. Never more than two, or at the very most, three, in any one service—that is God's clear restriction to control the tongues heresy. And they must speak one at a time, under careful control and in order. It must be an intelligent message, it must be clearly understood by those present, and it must be in an orderly way, not more than two, or at the most, three, in any one service, and those one at a time. For two people to talk at once is forbidden. For one to seize the service and take it out of control is plainly wrong. Only two or three in a service and that one at a time, in

careful order are ever to be allowed.

Remember that Paul would not have to order such restrictions if the Spirit of God were really working the miracle of the gift of tongues. The church at Corinth would not have to control God. But they did need to control the fanatical disturbance of people who wanted to talk foreign languages in the church and imitate the gift of tongues and so make a display and get a good name for themselves.

4. Any Religious Service Where Speaking in Tongues Causes Confusion Is Clearly Not of God

God had already given the rule, no speaking without having those present clearly understand it, no two people speaking at the same time, not over two or three speaking in any different languages in a single service. And then He says:

"Let the prophets speak two or three, and let the other judge. If any thing be revealed to another that sitteth by, let the first hold his peace. For ye may all prophesy one by one, that all may learn, and all may be comforted. And the spirits of the prophets are subject to the prophets. For God is not the author of confusion, but of peace, as in all churches of the saints."—I Cor. 14:29-33.

Confusion? God is not the author of it! People who think that they "speak with tongues" after the Bible fashion, and who lose control of themselves, who do not know what they say, who are not subject to orderly rules, interrupt others, and are carried out of normal self-control, are not speaking for God, and God is not the author of what they do. Confusion in the services is not of God! That is what the Scripture clearly says. "And the spirits of the prophets are subject to the prophets." When one cannot control himself, then the spirit that presses is not the Spirit of God. It may be his own spirit or an evil spirit. But the Spirit within a prophet of God is subject to the prophet.

Oh, the burning in my heart sometimes when the Spirit of God gives me a message to preach to

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Clear Bible Restrictions on Speaking With Tongues

(Continued from Page 3)

an audience or an individual! And I know what Jeremiah meant when he said, "But his word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay" (Jer. 20:9). I say, I know what it is to have a holy burden, a message from God that must be delivered. And oh, the joy of being able to deliver it in the power of the Holy Spirit! But is my mind vacant when I so speak for God? Does the reason leave the throne, and is my speech simply something that I know nothing of? No! Rather, I find in such a case, my mind is keener than before. The Holy Spirit brings to mind Scriptures that I had not planned to use. Compelling reasons burn on my tongue. My own mind is stirred to the highest pitch of understanding, and my heart is melted with the holy burden of the message I give. I believe that no man was ever at his mental best as when he speaks for God, filled with the Holy Spirit. And the kind of speech when people want to speak for God, but do not know what they are saying, and do not speak coherently, and reasonably, and in orderly fashion,—that confusion is not of God.

Let us speak kindly while we speak plainly on this matter. We have been in some services where people spoke in tongues or where they sought to "speak in tongues" when it was a bedlam of sound. We do not wonder that Paul was inspired to warn the Corinthians that if they all spoke with tongues like that, unbelievers would say that they were mad, or insane. I have been in some such services when I felt compelled to arise and leave, not as a mark of criticism of my brethren, but because I felt that the Spirit of God was grieved at practices that were clearly forbidden in the Bible, and the mad scene of confusion was so unlike what God's Spirit would have us have in the services.

We like a reasonable and reverent informality in services. We like the freedom of the Holy Spirit. We want people to be willing to do what God's Spirit leads them to do. But always when it is the Spirit of God who leads, He will lead one person to be quiet when another speaks. He will lead the services to be orderly, and sensible. The service of a Spirit-filled Christian is the service of a man with his wits about him, who reverently and understandingly gives the message God has given him to give. A wild hubbub and talk in a language which others do not understand, and several people speaking at once—that is confusion, and it is not of God. So says the Word. And all who acknowledge the authority of the Word of God will surely feel constrained to try to follow these clear instructions of God's Word. The spirits of true prophets are subject to the prophets, for God is not the author of confusion.

5. Let Women Keep Silent in Such Services Where Foreign Languages Are Spoken.

We have just quoted above I Corinthians 14:29-33. And the next two verses say:

"Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. And if they will learn anything, let them ask their husbands at home: for it is a shame for women to speak in the church."

Now we believe that this is a good general rule for all the services. Women are not to take places of leadership over men in the services. Women are not to take the pulpit as official spokesmen for God, in expounding of the Word of God. We believe that God intended every Christian to be able to give a testimony in a service under control of the leaders of the church. We be-

lieve that God wants all together sometimes to join in prayer, and each may pray in turn, not seizing control of the service. But God certainly teaches here that a woman is not allowed to speak before the whole church, speaking officially and with authority. A woman is to be under obedience in the church, as in the home.

First Timothy 2:11, 12 says: "Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence."

That Scripture is clear. A woman is not to teach officially in the church. She may teach a Sunday School class of children or a class of women. She certainly should not teach the whole church, nor a class of men, nor, as we see it, a mixed class of men and women. A woman is to learn in silence with all subjection. God has a place for men that He does not have for women. That is true in the home. That is true in the church. That is a general teaching for all the churches which we do not care to go into further, for its own sake, just here. In the Bible there were no women pastors of churches, no women apostles, no women evangelists. Women prophesied, that is, they were filled with the Spirit like other Christians and witnessed for Christ and won souls, but they did not preach in the accepted sense of taking a place of leadership in the church.

Strangely enough, right in the midst of this chapter which is controlling and putting certain restrictions on tongues and languages, for the control of the tongues heresy at Corinth and elsewhere. Paul puts this statement: "Let your women keep silence in the churches: for it is not permitted unto them to speak."

Look at the chapter again carefully and you will see that Paul is not done with the discussion of the tongues question. He is still summing the matter up in verse 37 below, when he says: "If any man thinks himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord." And in verse 39 he says, "Wherefore, brethren, covet to prophesy, and forbid not to speak with tongues." Then the last verse in the chapter is still summing up the command and repeating the order that they must not have confusion in the churches by talking in tongues. "Let all things be done decently and in order."

So verses 34 and 35 are set here in the midst of the discussion on tongues for a very particular reason. Those who are familiar with the modern tongues movement can see why God inspired the statement at this very point.

It is women who do most of the modern speaking in tongues! It is services which women control, where the greatest confusion abounds! It seems clear that at Corinth it was women who made more trouble by wanting to show off their different languages, and therefore the special restriction is put here in the midst of this discussion on tongues. Paul says that the church must carefully control this outbreak of public display of languages that did nobody any good. First, he said that no one should talk in the service unless it were understood or translated. Second, not more than two or at most three, should be allowed to speak in any foreign language in a single service. And third, he said it must all be done in order, without any confusion, one must speak at a time and then sit still and hold his peace while another spoke and the message was translated if necessary. Then as further control on this tongues heresy, he said that they must remember that the women are to have no part in public official speaking to the whole church. Women are not to be preachers in the language of those present or some foreign language. Women are not to seize attention or take

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Long Pastor of Moody Memorial Church, Chicago



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charge of the services. Let the women keep silence, and if they want to learn anything, they may ask their husbands at home. And Paul infers that this will help to stop the heresy of tongues in Corinth.

Let us thank God for Christian women. God has a place for everyone of them, a place of usefulness and happiness, both in the church and in the home. But that place is not the place of leadership over men. And where women usurp a place not intended for them, the result is some false cult, some heresy, some gross confusion. And women have greatly contributed to the confusion and false emphasis in Christian Science so-called, in Unity, in Spiritism, and in speaking in tongues. I do not mean that good Pentecostal people are to be compared with other false cults that deny the inspiration of the Bible, the deity of Christ, and salvation by the blood. I only mean that anywhere women step out of their place and go against the command of God, the result is false teaching and harm to the cause of Christ. And that is certainly true in the tongues movement. So those who would control the heresy of tongues in their churches should follow the command of the Bible and insist that women take no public part in such matters. Let them be silent and learn from their husbands at home what they do not learn in the church.

6. "Forbid Not to Speak With Tongues"

Paul gives a parting word by the Spirit of God in the last two verses of I Corinthians, chapter 14.

"Wherefore, brethren, covet to prophesy, and forbid not to speak with tongues. Let all things be done decently and in order."

This sums up the matter briefly. Christians are to long to be filled with the Spirit and to witness for Christ, yet they are

not to forbid others to speak with tongues. And all things are to be done decently and in order so that fellowship with good Christians will not be broken, the church will not appear a scandal to unbelievers, and the cause of Christ may prosper.

"Forbid not to speak with tongues," the Scripture says. Remember that tongues means languages. And there are two ways, certainly, that we should not forbid people to speak with languages.

First of all, we should not forbid anybody to speak with the miraculous gift of tongues, a gift which the Holy Spirit Himself puts on some individuals in some special times of need, as we are told in several Scriptures. That gift that the Holy Ghost gave some Christians at Pentecost, to give the gospel to others in their own language, no one must forbid that. We must not forbid it even in these modern times. Let the Holy Spirit of God give what He will. The miraculous speaking with new tongues, as promised in Mark 16:17, to certain people of great faith for such matters, let us not forbid. For my part, I do not agree with those who do not accept the authenticity of the last twelve verses of the gospel of Mark. And if a miracle-working God sees fit to give any of the miracles there promised, let no Christian be unbelieving, let no Christian forbid. If any Christian is given the wonderful gift to speak the gospel to someone in another language, his own language, and so win him to Christ,

rather let every Christian rejoice and thank God.

And second, let us not forbid the speaking in other languages which are spoken without a miraculous gift, but rather by natural knowledge and use. On my desk just now I have a letter from a pastor in Germany, a minister with a doctor's degree. He wrote me in the German language, and I had to have the letter translated, but it is heart-moving. I had a letter in the last week from a Swedish lady whose letter I could hardly decipher. Some of the words were more Swedish than English, and the accent was as decided in the writing as if the dear lady were in my presence and speaking. But her letter was a blessing to my heart. Let us be kind and Christian toward those who talk other languages, and let us make sure that differences in language do not become a barrier between Christians.

At Spearman, Texas, years ago I won a French war bride to Christ. She had come home with her soldier husband soon after World War One. A beautiful and talented lady, she learned a little English with great difficulty. She could understand what I said though she spoke very little English herself. When she was ready to trust Christ and claim Him as her own Saviour, we knelt to pray, and she confided to me, "I have never prayed in English. I do not know how. I never prayed except in French." But I told her that God could understand French as well as English, and so she made her confession to Christ in French.

Most of us live in communities where everybody speaks English and understands it. The command to "forbid not to speak with tongues" will have little meaning for most of us in ordinary church services. But let us remember to have a tender heart toward all the dear souls Christ has, other sheep which are not of the same fold, though they have the same Shepherd.

Third, I would say that if dear people are sometimes misguided, or at least if they do not see the tongues question as we do, let us insist with brotherly kindness that they follow the restrictions in the Scriptures, and beyond that let us not go! If people follow the rules laid down in the Word of God, they are welcome in our services, and they will, like other Christians, sing and pray and listen and help win souls without disturbing the service, and without causing confusion or bringing reproach on the name of Christ and the cause of Christ.

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The Drive for World Socialism Through Council of Churches

(Continued from Page 1)

emphasis is upon unity, fellowship, and co-operation, but in these churches are some of the most blatant modernist leaders and aggressive socialists on the face of the earth.

A program has been printed and the theme announced for the world assembly. Commissions also have been established. There is the "Commission on the Church and the Disorder of Society." This is the commission which will deal with these socialistic problems. Whom do you think they have selected to be chairman of this department—a gentleman who is a staunch defender of our free economy, or a socialist? He is Dr. Reinhold Niebuhr, a self-confessed socialist. Dr. Niebuhr also has been called by his colleague, Dr. John C. Bennett, of Union Theological Seminary, New York, a socialist. I quote from Dr. Bennett's book: "Most of the representatives of this theological trend that is often labelled 'Neo-orthodox' are themselves radical in the sense of being anti-capitalist in their understanding of the Christian social imperative." A footnote reads: "I refer to such theologians, however they are labeled, as Karl Barth, Emil Brunner, Reinhold Niebuhr..."

Last summer at the World Youth Conference in Oslo the main speaker was Dr. Niebuhr. Standing before a host of youth from all sections of the world, he cried: "I am socialist." When such an able socialist is placed in such a position, does it not indicate where the World Council leaders intend to go?

Also preliminary to and to be a part of the World Council's program, there has been established the "Commission of the Churches on International Affairs." Mr. Mallory Browne, special reporter for the New York Times, writing in the Times of August 6, 1946, reporting the establishment of this commission, said that the commission was established "to make the voice of the Protestant and Eastern Orthodox Churches heard in international, political, and economic questions." He explained that the American viewpoint prevailed in the conference, though there was some difficulty with Europeans. "The split was mainly between American and European delegates. A number of European representatives at the conference, which is being held under the auspices of the World Council of Churches, urged caution in considering a proposal by the Americans to set up an international commission through which churches would wield organized influence in world affairs. Grave doubts were expressed by several Europeans as to the advisability of setting up such a commission in their countries, and others warned that churches might thereby fall into the danger of being considered simply another power bloc." In the name of organized world Christianity, in the name of its millions of members, effort is now going to be made to give socialism to the world.

The political power of this World Council is already being felt. Last summer the Rev. Francis A. Schaeffer, Bible Presbyterian minister who toured Europe for three months contacting Bible-believing church leaders, was actually kept out of the British-occupied zone in Germany because he was not endorsed by the World Council of Churches. The British Government refused to

permit him to go in without the World Council's approval. The influence of this World Council body with government is going to be felt in closing doors to Bible-believing missions. Dr. Herman Reissig who has been touring the United States recently in behalf of the World Council of Churches said: "We must be ruthless with what is not relevant."

Another very significant thing about this world socialism program is that the Federal Council has officially stated in regard to the European recovery program that the United States should not make any suggestions as to how Europe might effectively restore her economy. In other words, we are to provide the money and not suggest to Europe that a free economy might enable her to get on her feet more quickly. American aid, made possible because of a free economy, cannot, according to the Federal Council leadership, suggest that Europe would be in a better position if she turned away from socialistic ideas and gave private enterprise an opportunity to function in all of its

initiative and resourcefulness.

A part of the drive for world socialism is to convince the people of the inevitability of change and also to get across to them the general ideas of different concepts of liberty. Hence, the drive is on to frame new charters of freedom and to include in these new charters so-called new freedoms. Thus we have the same emphasis that we have seen in the leadership of the Federal Council taking shape in the World Council. There is also the same modernist foundation. That is, that belief in the Christian faith and denials of the Christian faith may all work together in one great body in the name of unity.

Truth is always more important than unity. God's Word and His eternal commandments must be honored.

The World Council has a brief statement in its creed which sounds good on the surface: "The World Council is a fellowship of churches which accepts our Lord Jesus Christ as God and Saviour." If that meant what you and I think it means, we could accept the statement. But there has also been adopted by the World Council leaders a statement concerning this declaration, which, of course, is not printed in the little folder they circulate. This official declaration reads: "The founda-

tion is not a touchstone, whereby the faith of churches or persons can be judged;... the World Council does not concern itself with the manner, in which the Churches will interpret the foundation;... it is left to the responsibility of every church to decide whether they will co-operate on this basis." In other words, you can interpret those words to mean what you want them to mean and nobody will ask any questions. "Come right on in," they say.

One of the leaders who has been promoting the World Council and whose name appears prominently on their literature is Dr. Harry Emerson Fosdick, who has written: "Of course, I do not believe in the Virgin Birth, or in that old fashioned substitutionary doctrine of the Atonement." Throw away the virgin birth, and you

throw away the teaching of the Bible concerning the deity of our Lord. Throw away the substitutionary atonement, and you throw away the only way of salvation there is.

Here in the projected World Council is the same picture that we see in America. In America this has been offset, as I have explained to you, by the American Council of Christian Churches and the vigorous denominational

(Continued on Page 6)

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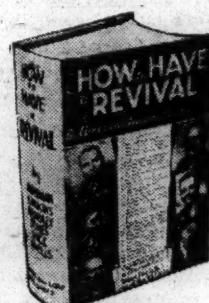
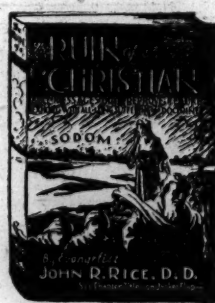
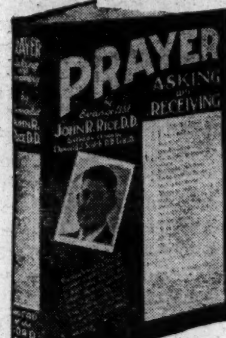
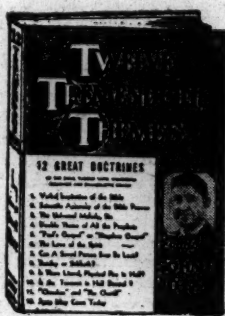
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This is an unusual book in that over one-third of it is quoted Scripture. It is unusual in that these are taken at face value and interpreted to mean literally what they say. Col. F. J. Miles said, "It is the greatest collation of Scripture on its theme since John Wilkinson issued 'Israel My Glory' over half a century ago." Here is rich, scholarly yet simple Bible teaching on the return of Christ, God's promises about the return of Israel to Palestine, the Great Tribulation, the millennium, the Great White Throne judgment, and the signs of Christ's coming.

A needed book, one every preacher should have and any Christian can enjoy. There are fifteen chapters, new large type edition, 188 pages, beautifully clothbound. Price . . . \$1.50

PRAYER—Asking and Receiving

This book has been so popular we believe it will be a Christian classic. Already 100,000 copies have been published. Its charm is in its Scriptural simplicity. It is direct, logical and convincing, and it is packed with personal illustrations. It will renovate your prayer life and make you a blessing to those around you; it will help solve your problems. It has been recommended by Christian leaders all over America, and by all the leading Christian periodicals. In his convincing and attractive manner Dr. Rice shows that God supplies money, jobs, healing and revivals, and saves souls, in answer to Spirit-taught, Scriptural prayer. It has 328 pages and is an unusual value at \$2.00

THE RUIN OF A CHRISTIAN

This is a book written expressly for Christians. The *Christian Herald* said of it, "Here is evangelistic preaching with all the fine passion, humor and drama of Dwight Moody." Evangelist Joe Henry Hankins has called it, "The most powerful exposures of the most common and deadly sins among professing Christians everywhere today that I have read or heard."

The chapters include: The Ruin of a Christian; Lukewarmness—the Sin That Makes God Vomit; God's Slaughter Crew; The Curse of Hidden Sins; The Sin of Lying; "Break Up Your Fallow Ground"; The Seven-Fold Sin of Those Who Do Not Win Souls; "Speak Not Evil One of Another, Brethren"; Judge Not!; "Be Ye Not Unequally Yoked. Together With Unbelievers"; Washing Dirty Feet; and A New Start. New large type edition. It has 253 pages, is attractively bound in cloth and has an illustrated jacket. Price . . . \$2.00

HOW TO HAVE A REVIVAL

This is more than a handbook on revival for preachers and evangelists, though it is that. It is a moving appeal to Christians to see the need for revival; it is a demand for action for Christians who have unsaved loved ones; it is an analysis of the kind of revival we need, the requirements God makes for revival, and the high cost that must be paid for revival. But for earnest Christians whose hearts yearn to see souls saved and for cold hearts that need to be warmed and encouraged; for pastors who are discouraged and frustrated, this book is an urgent challenge to do the work God expects of His servants. There are 399 pages, twenty-five chapters by Evangelists Hyman J. Appelman, Joe Henry Hankins, Jesse M. Hendley, Bob Jones, Sr., John R. Rice, and Robert J. Wells. Price . . . \$3.00

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THE EDITOR'S NOTES

This is written at Pontiac, Michigan, where I am in a blessed revival services with Emmanuel Baptist Church and Pastor Tom Malone. It is now Monday, February 7, and we have just completed the first eight days of the fifteen-day revival effort. The week-night crowds have averaged perhaps 400 to 450 people, and last night the church was packed, with people filling many extra chairs and about 600 present, we estimate. For next Sunday night the large revival tabernacle, seating 2,301, is reserved for us.

God is blessing in the salvation of souls nearly every service. A number of men have been saved, and conviction is deepening. One young woman this morning asked the pastor for an appointment. She had not slept last night after hearing the sermon on the last judgment, and, deeply convicted, says she must find peace. One woman eighty-six years old was saved in the General Hospital Saturday afternoon as one of her grandsons, a married man, took me to see her, told her frankly the purpose of the visit, and urged her to be saved.

It is refreshing to see a pastor and people really prepare for a revival with hundreds of hours of work. Ten thousand circulars announcing the meeting were distributed in an effort to reach every home in Pontiac. The choir of fifty voices fills the platform every night and personal workers, ushers and other helpers have been carefully trained and enlisted. We expect blessed results this remaining week.

Bob Jones' Revival Sermons is a beautiful book of 186 pages, containing nine sermons preached by Dr. Jones in the Chicago city-wide campaign in the Chicago Arena, May, 1946. They are wonderful sermons. The jacket

and the endsheets picture the great crowds at the Arena. These are moving and blessed sermons — Dr. Bob Jones at his best. His other books of chapel talks and comments here and there are good, but do not compare, in our judgment, with his remarkable revival sermons, the fruit of fifty years as an evangelist. By all means get this book. The price is \$2.00 at your book store or from Sword of the Lord Publishers.

Why not take this occasion to join the Sword Book Club? You could buy Bob Jones Revival Sermons or The Soul Winner's Fire by this editor, and get another free book for joining. One simply signs an agreement to buy at least four books within a year, to return the rejection slip by the specified time each month for any books that one does not want, and to pay within thirty days for such books as he does not reject out allows to come in the automatic shipment for any month. The books are selected each month by an eminent group of Christian leaders, including Dr. V. Raymond Edman, president, Wheaton College; Dr. Bob Jones, Jr., president, Bob Jones University; Dr. Robert G. Lee, president, Southern Baptist Convention, pastor, Bellevue Baptist Church, Memphis; Dr. T. Roland Phillips, pastor, Arlington Presbyterian Church, Baltimore, Maryland; Dr. Henry Hepburn, pastor-emeritus, Buena Vista Presbyterian Church, Chicago; Evangelist Bill Rice, Wheaton, Illinois; along with this editor. Join by signing the coupon on the Book Club page this issue, or write for further information. Here is a real opportunity to get the best books and to save money and avoid any books not true to the faith or no important.

The Drive for World Socialism Through Council of Churches

(Continued from Page 5)

bodies which make it up, such as our Bible Presbyterian denomination which is now meeting here in Nashville.

Now I am happy to tell you, and I am sure you will be pleased to know that the American Council of Christian Churches in this country last fall issued a call for the establishment of an international council of Christian churches. This call has gone forth to Bible-believing churches throughout the world. Two weeks before the meeting of the World Council in Amsterdam there will be held in the same city the first congress of the Bible-believing churches and denominations throughout the world for the setting up of a Protestant council, an international council of Christian churches, to stand for liberty and the faith once delivered unto the saints. There will be no modernism; there will be no socialism. It will raise a standard that will be known around the world.

The World Council of Churches, by the way, also includes the Greek Orthodox churches, which are not Protestant. These churches, of course, are entitled to their views in this world of ours, but certainly the Protestants have no business yoking up with churches that deny the Protestant principles of the Reformation.

The greatest admiral that the British navy ever had, Admiral Nelson, declared just twelve days before the great battle at Trafalgar, "No captain can do very wrong if he places his ship alongside that of an enemy."

Socialism is the enemy of a free society. Modernism is the enemy of the Gospel. The drive is on to use the international situation and the pressure of international relations and contacts with the United Nations further to influence the United States in the drive for world socialism.

These arguments in behalf of

unity are very, very deceptive. Let me illustrate. Two plus two equals four. That is true. That represents liberty; that represents the Gospel. There are those abroad in the world today who say that two plus two equals six. That represents atheistic communism; that represents the extreme materialistic modernism that is in the church. But the cry for unity goes up. We must unite, unite; and under the pressure of that cry strong emotional appeals are made that each side ought to be willing to give in a little in order to have unity. So, for the sake of harmony and world progress, the man who believes that two plus two equals four says that he will give a little, and the man who believes that two plus two equals six will concede a point, and they will both unite on the proposition that two plus two equals five. They have harmony; they have at last gotten together and agreed. But they do not have the truth, and it is right there that the test is being made in our free world. It is right there that the test is being made for those who believe the Bible.

Those who love freedom must stand by two plus two equals four; and those who love the Bible and its eternal truth must stand by two plus two equals four, no matter what comes.

Thank you for listening. Good night.

(This is the fourth of six radio messages on "Russia's Most Effective Fifth Column in America," an indictment of the Federal Council of Churches. Other messages will appear in the succeeding issues of THE SWORD OF THE LORD. The entire series of messages may be had in pamphlet form for 25c from Christian Beacon Press, Haddon and Frazer Avenues, Collingswood, New Jersey.)

Revival and Testimony

(Continued from Page 2)

chapter of Luke, where Jesus tells about the rich man in Hell, it would make a soul winner out of him. He was trying to say what I am saying. We need to ask ourselves what we believe and whether it has transformed the way we do.

What Paul believed transformed what he did. If surely did! I wonder if the reason we are so quiet when we are in the presence of the lost is because we have nothing to tell them about what Jesus has done for us.

Some years ago I was in a meeting in the state of Michigan. One night before I preached the pastor said, "Folks, let's have a testimony meeting." I prepared to hear people tell a lot of stories, because there surely are a lot of stories told in testimony meetings. But the pastor fooled me. He said, "Folks, if the Lord saved you from anything, tell us what it was." You can imagine how that embarrassed me. Down South we believe in spiritual religion. Those folks stood up there, and it was a sight on earth. One fellow told how the Lord saved him from one thing. Another fellow told how the Lord had saved him from something else. I have never gotten over that. I got it into my head that if Jesus saves from something then He must save to something.

A little preacher came running up to Sam Jones one time and said, "Brother Jones, I had the biggest meeting you ever heard of down at ———. We had a hundred people converted."

Sam Jones said, "Converted to what?"

The Scripture teaches that the thing Jesus saved from is sin. God wants to have a revival where people will be able to witness that Jesus has saved them from a life of sin to a life of service. These days we are preaching a gospel that saves but we dead sure are mighty lazy about what it saves from. And the brethren keep telling me that we must get the gospel and put it in a capsule so it will not offend anybody when it goes down, so people will like it whether it has any effect on them at all or not. I tell you right now, we need to face in our own lives the question: has what we believe transformed us? People have said to me many times, "Well, preacher, if I believed what you preach about how to be saved, that salvation is a gift of God to any sinner who will receive it, that it is free, that a sinner cannot help God save him, that the sinner cannot even give God a little push, that the transformation is not what the sinner does but what God does for the sinner—if I believed that, I would just accept the Saviour and then live as I pleased."

I answer back, "No, brother, if you ever come to really believe that, you will fall head over heels in love with Jesus."

I say to you that we must face this question of what we believe and whether what we believe has transformed us.

Have We Accepted Christ's Challenge to Go Tell?

Now, the last word: have we accepted Christ's challenge to us to go and tell out the gospel that passed through us and transformed us? The gospel must be gotten out by and through people who have themselves received the gospel and who believe it enough to have to tell it!

Legend has it that when Jesus went back to Glory the angel Gabriel met Him at the gate and said, "Jesus, what have you achieved down there on the earth? What results have you left behind?"

Jesus said, "I have left a cross and an empty tomb and eleven men who received me as their Saviour."

Gabriel said, "Is that all?"

Jesus said, "That is all."

Gabriel said, "What if those men should fail you? Aren't you risking defeat by committing so

much to them? What if their loyalty should fail?"

And, as the legend has it, Jesus said, "I know them, and they will not fail Me."

What they did for their generation, we are to do for ours. And though the heavens fall and though everybody else takes out, let us pledge, "As for me, as for me, AS FOR ME, I am going to get the good tidings out."

A little thirteen-year-old boy used to go with John Huss and carry His Bible for him. There was opposition against John Huss but at that time he was so popular with the people that the Catholic church was afraid to lay hands on him. So they took the little thirteen-year-old boy who went around with him to carry his Bible. They tried the boy and found him guilty of heresy, the high crime of carrying the Bible for Mr. Huss. They tied him to a stake, piled the fagots high, poured oil on them and lighted them. They had him tied and bound and had a gag in his mouth. When the flames were

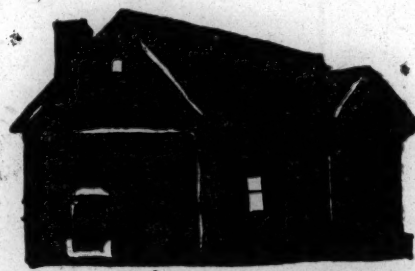
licking up, already touching his little body, they could see him wiggling his mouth and thought that perhaps he wanted to retract. They were hopeful that he would. Somebody rushed up, pulled the gag out of his mouth and the little thirteen-year-old boy, as the flames licked around his body, was crying out, "He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings. And he hath put a new song in my mouth, even praise unto our God."

We in our generation need to set ourselves to the task of inviting all who will to have a revival, an old-fashioned revival that will spread on the streets and everywhere else, a revival that will testify to the wonderful truths of the gospel of Christ and bring results, the results of souls brought into the kingdom of God.

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7. Wives Should Be Subject to Husbands.
8. Letter to a Young Husband.
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11. Birth Control.
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With the Evangelists

Reports From America's Outstanding Soul Winners

Evangelist Del Fehsenfeld Sees Revival in Blizzard-Stricken Kansas

Evangelist Del Fehsenfeld of 2926 Wingate Court, Rock Hill 19, Missouri had a blessed revival campaign in the midst of the great blizzard at Oswego, Kansas, January 5-16. The city was without lights for five days, without water service for two days, and yet there was a blessed Holy Spirit revival, with thirty-seven professions of faith.

Brother Fehsenfeld writes:

"Some thought the storm was a hindrance, but Romans 8:28 is still in the Bible, and we saw the Lord show to people how rapidly He could put an end to the pursuit of temporal things. Shows were closed and business was halted completely. Bless the Lord for a manifestation of Himself in the storms as well as in weather that is fair!

"Word reaching me since I have been with this church tells that the superintendent of the Sunday School of the Methodist church, who were in last Sunday night's service, returned after leaving the building to learn how to be saved. I could go on and on, telling of His hand moving to save. You know the results of true revival, so you can visualize what happened. 'Tis blessed to be in a revival.

"We are in our second week here (—St. Louis, we think he means. Editor). Upward of fifty have been in the inquiry room. This is a local meeting. I mean that it is a one-church meeting. It fell short of a united effort due to desire of the pastor of this congregation to have a meeting for his own people. I feel that they needed it. The united effort is being planned for a later date.

"The Lord willing, we shall go to Williston, North Dakota, for a town-wide meeting to begin February 6. All but two of the churches are committed to be in the effort. Pray for us."

We are always glad to hear how God blesses our beloved Brother Fehsenfeld, with his bold preaching against sin and his continual dependence upon the Holy Spirit.

Evangelist John W. Young Sees Souls Saved in New York State

We are glad to hear again from our friend, Evangelist John W. Young of Rural Delivery, Route 1, Vestal, New York. Brother Young who for years has been an instructor in the Practical Bible Training Schools near Binghamton, New York, is now in full-time revival work. With fine talent and training in gospel music and solid, fundamental Bible doctrine, Brother Young has earnest zeal also. We thank God for reports of souls saved under his ministry. Brother Young writes:

"Dear Brother Rice:

"In a letter last fall you asked that I send you some reports of meetings and list of future engagements.

"We are glad to report that the Lord was certainly manifested in the meetings of last fall and we would like to make mention of the two right near Binghamton in particular. We were at the First Baptist Church in Owego, October 10-24. They had not had such meetings in the church for a number of years. There were a number of converts. The climax to the meeting came in the last Sunday morning when the front of the church was filled with both Christians and sinners, and there was a real breaking up. Strong men walked the aisles in tears, as well as women and youth. God be praised for this mighty visitation of grace and power.

"The same thing happened in the First Baptist Church of Deposit, New York, where we held a campaign from November 21-December 5. Again there were a great number of converts—youth and adults. Here again the last Sunday morning was the climax,

With a great breaking up. In tears and crying to God, Christians walked the aisles and filled the front of the church; also some came to accept Christ, until nearly every person in the church was at the altar. The second Sunday night a break came in the meeting, with nine accepting Christ. The spirit of revival and evangelism followed from night to night right through to the end of the meeting. The last night a hardened sinner came, who said that he had travelled literally thousands of miles to get away from a terrible sin he had committed. We had the privilege to point him to the Lord who was able to bury his sin in the depths of the deepest sea. He, being a seaman, praised God for such a deliverance.

"This same thing happened just last Sunday at the Grace Baptist Church here in Binghamton, where we had a week of meetings. There was a marked blessing of the Lord from night to night. Sunday morning God shook the place until again the front of the church was filled with folks—saints and sinners—and in the midst of tears there was a great rejoicing for the victories being won in the Lord Jesus Christ. Then at night, with the church packed, even to all the Sunday school room filled, God visited us with a great blessing. Six more accepted the Lord Jesus as Saviour. We just want to praise the Lord for all of the victories, for we know that it was His work. We were only privileged to be His servant and minister. Praise His name!

"Our spring schedule will include: February 9 at Immanuel Baptist Church, Auburn, New York;

"February 12 at First Baptist Church, Youth for Christ, Sidney, New York;

"February 13-20 at Calvary Tabernacle, Vestal, New York;

"February 27-March 13 at Church of the Open Door, Greensburg, Pennsylvania, Rev. Allie Panker, pastor;

"April 3-10 at Nicetown Baptist Church, Germantown, Philadelphia, Pennsylvania;

"April 11-17 at a Baptist Church of Hancock, New York.

"I trust the Lord is richly blessing you in your ministry. We read of your work every now and then, and praise God for every work of God of the pure gospel."

His Thanksgiving

By DR. RICHARD S. BEAL

Let us consider what may be regarded as the greatest thanksgiving text in all the Word of God. In my estimation there is nothing comparable to it. One is safe in saying that it is the very apex of thanksgiving. Standing before His disciples and lifting the cup, the Savior "took the cup, and gave thanks..." (Matt. 26:27)

That cup contained the wine which represented the blood which He was soon to shed for the sins of the world. It was the cup of death, and yet with the very shadow of the cross upon Him, He could thank God.

Crowded into that cup were the sins of the world, the wrath of God and the sacrifice of Himself. Instead of shrinking from it and crying out to be delivered, He quietly bowed His head and thanked God. The crucial hour was upon Him—the moment for which He had been born and which had brought Him into the world. He was about ready to accomplish the redemption of mankind.

All the agonies He was to experience in those awful hours, as He hung a bleeding victim on Calvary, were represented by the cup

He held in His blessed hand, and He thanked God.

All through Old Testament days when the brazen altar stood in the court yard, as lambs and bullocks were brought to the sacrifice they came bleating and bellowing. But the true Lamb of God "gave thanks." There was no shrinking from danger as the cattle seem to do as they are led to the slaughter. There was no trembling and no voice of regret that He had come to the fatal hour.

In the Garden of Gethsemane when Satan sought to impose upon Him a premature death, Jesus cried out to His heavenly Father to let this cup pass from Him. He shrunk from the idea of dying in any other way than upon the cross as had been predicted in Scripture. Such a death would have defeated the whole scheme of divine redemption. Satan would have been the victor and man would have been eternally hopeless.

The cross with all that it entailed was His goal, and praise God, He reached it, and when He had accomplished what needed to be done, and when God's right-

Sunday School Times

DR. PHILIP HOWARD, Editor

(Number 3 in a series of comments by famous Christian men on Dr. John E. Rice's book, THE HOME: Courtship, Marriage and Children.)

The SUNDAY SCHOOL TIMES for May 4, 1946, said:

"Every Christian parent who reads this 380-page handbook on vital subjects will be thankful that Dr. Rice has had the courage, energy, perseverance and grace to write it. It is probably one of the best and most complete discussions of these topics from the Bible viewpoint that has been written—certainly in recent years. It is marked by tenderness, sympathy, warmth of feeling, and a sense of humor, and yet strict adherence to the Scriptures.

"Here are some of the twenty-two chapter titles: 'Marriage and Home,' 'Courtship and the Dangers of Petting,' 'Principles of a Successful and Happy Marriage,' 'Normal Sex Life in Marriage,' 'The Blessing of Children,' 'Birth Control,' 'Correction and Discipline of Children,' and 'Winning Children to Christ in the Home.' Dr. Rice fearlessly and frankly deals with all these subjects, yet without being indelicate or vulgar, as so many writers are in these days. His chapters on 'Family Worship,' 'Prayer in the Home,' and 'Teaching the Bible in the Home' are exceptionally fine, and contain many practical suggestions—as do all the others. He writes also of the need for cooperation between church, school, community, and home; and of adultery and divorce. He sets forth the Bible truth that wives should be subject to husbands, and that husbands should love their wives 'even as Christ also loved the church.' He does not believe in birth control, in the popular sense. He believes that children should be taught to obey, and that corporal punishment is a necessary part of discipline.

"Dr. Rice is an evangelist of long experience, and he and Mrs. Rice have been married for twenty-four years. They have six fine daughters. There is a lovely picture of Mrs. Rice and their daughter Joy as a baby, taken in 1938. On one of the flyleaves of the book there is a marriage certificate to be filled in and spaces for a family record, and inside the back cover is a decision form. Dr. Rice illustrates many of his points with incidents from his own Christian home life as a boy on a farm, and from his conversation and correspondence with many people through the years. This is an ideal book to give to a young couple, and should be in every home. It will make husbands and wives love each other more, awaken them to the joys and blessings of having children, lead fathers and mothers to be more understanding and sympathetic, and at the same time stimulate them to have order and discipline, family worship and private prayer, and Bible study in the home. Needless to say, quotations from Scripture are scattered all through these pages. What we need in America today in more Christian homes built on the principles laid down in this worth-while and timely book."

Remember that this fascinating book is really a Bible manual, 22 chapters, 381 large pages, an indispensable handbook with answers to a thousand questions about a happy Christian home from the Word of God. One family will need it most for the chapter on discipline of children; another for the chapter on courtship and the dangers of petting; another for the chapter on family worship. Another family will need most the chapter on birth control, or the chapter on normal sex life in marriage. Others will need the clear Bible teaching on divorce and remarriage. There is nothing else like it in print. So absorbingly interesting, yet so scholarly and Scriptural and covering so many subjects on the home, courtship, marriage and children.

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SAVE YOUR HOME! Adjust your family life to God's plan and insure His daily blessing upon it. Write today for this wonderful book, THE HOME: Courtship, Marriage and Children, to Sword of the Lord Publishers, 214 West Wesley Street, Wheaton, Illinois. (If you send the cash price, \$2.50, we pay the postage. If sent C. O. D., you pay the postage, plus C. O. D. fee to the postman when book is delivered.)

eousness had been vindicated and our sin debt had been paid to the last farthing, He cried out, "It is finished."

Jesus looked upon the broken bread and the wine in the cup, which was to be sipped by all His disciples, as something very deeply significant. The full measure of it was known only to Himself, yet He could "thank God." Thanksgiving can go no higher. His blood has saved a race, and rises to sprinkle the Mercy Seat in the throne room of the Almighty.

Have we thanked God for the death of Jesus and do we rejoice in His finished work in our behalf? "Thanks be unto God for His unspeakable gift." (2 Cor. 9:15)

—FROM PROPHECY MONTHLY



KING'S CROSS PUBLICATIONS
Paul H. Cowles, Jr.,
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Our Readers Say

"Dear Dr. Rice:

"I have just finished your book of comfort, God's Cure for Anxious Care, and oh, how it blessed my soul! My life has been gloriously transformed through The Sword of the Lord and your other wonderful books. I know the Lord has worked this great change in my heart and life through your ministry. I was a backslider for about five years and I came back to the Lord about a year and a half ago. It was after this that I became familiar with the Sword and your books. Your book on Prayer really changed my prayer life. For the first time since I was saved I have started tithing. I am sending subscriptions to the Sword as part of my tithing. I also am a member of your Book Club and have enjoyed Dr. Edman's book, The Disciples of Life, so much. I have been and know I still am being chastened of the Lord for my backsliding but it has made a stronger and better Christian of me and I am so grateful for the things I have learned.

"I especially was impressed with the chapter, 'I Thirst,' in God's Cure for Anxious Care. My Saviour never seemed so real to me as He was then. I read it with tears in my eyes and my heart overflowed with love for Him. Knowing how the Lord hung on the cross in agony and humiliation as He died for my sins made me feel so humble and unworthy of this gift of salvation. I know I don't deserve His goodness and mercy but in His love for me He has richly blessed my life.

"God bless you for your help to others and I pray your book of comfort will bless every soul that reads it."

Mrs. E. E. Hanner, Jr.
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THE SWORD OF THE LORD

214 West Wesley Street
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SWORD BOOK CLUB

MARCH, 1949

MARCH SELECTION

THE SOUL WINNER'S FIRE

By Dr. John R. Rice



A brand new book by the director of the Sword Book Club, Dr. John R. Rice, has been chosen by the judges for the March selection.

Already widely distributed in the popular Moody Colportage series, the book has just been published in a beautiful clothbound edition. We believe Sword Book Club members will find it a blessing without exception; the judges have indicated that it was to them.

The deluxe cloth binding is a lovely lavender, stamped in gold with title and author's signature. The jacket harmonizes beautifully and features an attractive illustration, with Dr. Rice's picture on the inside flap.

Chapter Titles

- | | |
|------------------------------------|----------------------------|
| 1. "He that Winneth Souls Is Wise" | 5. Praying for Revival. |
| 2. God's Way in Soul Winning. | 6. Evangelistic Preaching. |
| 3. The Compassionate Heart. | 7. The Soul-Winner's Feet. |
| 4. The Soul-Winner's Fire. | 8. Unsaved Brothers. |

Because of the remarkable low price and the deep importance of this book, we feel every member will want the March Selection. 114 pages of blessing and revival. Price only **\$1.25**

March Alternates

(Purchase of either of these alternates will count toward the free dividend book you get with your fourth purchase of Sword Book Club Books)

The Preacher and His Preaching

By DR. W. B. RILEY

Dr. Riley was founder of the Northwestern Schools (College, Seminary and Bible School) at Minneapolis, and for over forty years was pastor of the great First Baptist Church there. From his lectures to his ministerial students come these gem-studded chapters of practical instruction in every phase of preaching. Invaluable to the student, to the mature minister as well.

Clothbound, with jacket. 146 pages, price **\$2.00**

Dr. Henry Hepburn: "The cream of a lifetime of teaching and preaching is to be found in this splendid volume. The student will find its pages glowing with homiletic instruction. To study these pages will mean a post graduate course in the art of preaching. The book is illuminated with many splendid illustrations by a master in the art of telling the old, old story of salvation."

Dr. Bob Jones, Jr.: "Not solely a textbook on homiletics, but it deals generally with the qualifications of a successful preacher, the problems of the preacher, and the construction of sermons. More informally written than the standard text, it is certainly easier reading than most, and though incomplete, is splendid as far as it goes."

Dr. T. Roland Phillips: "For more than forty years the author of this book taught homiletics. No one can give so much time to any subject without learning something about it. Dr. Riley shows in this book that he has learned much. It contains the results, not only of his teaching ministry in the school but of his preaching ministry in a great church. This book speaks of almost every subject connected with preaching—from the preparation of the preacher to the final delivery of the sermons. It ought to be in the hands of every young preacher, and many of us older men would learn valuable lessons by perusing its pages."

Dr. Robert G. Lee: "The contents of this book represents the high quality of teaching which Dr. Riley employed in his class room at Northwestern School in Minneapolis, where for many long years he taught young ministers the art of preaching, and the importance of their calling to be a preacher."

"Many of these chapters are his lectures, delivered to his students the last year of his life. They are definitely profitable for use in all Training Schools and Theological Seminaries. Older preachers, with years of experience, along with the younger men just starting out, can well afford to hearken to this Master Preacher and spiritual giant."

"His teaching is straightforward, simple, practical. Dr. Riley was well qualified to teach others how to preach and how to live the life he preached about, for his own life was a concrete example of it."

Dr. V. Raymond Edman: "Out of native ability and God-given talent, out of long experience and wide observation, out of studious application to his task and unusual success therein, the author speaks to those who likewise are called to preach the gospel, and in terse, succinct language tells them how to preach. The master preacher speaks, and we do well to harken to his advice."

Evangelist William H. Rice: "This is a great book written by one eminently qualified to write it. The ministry of Dr. Riley and the ministry of Charles Haddon Spurgeon are comparable. Both of these men were pulpit princes, each of them built great churches, wrote many books, held tremendous influence, were highly respected and won thousands to Christ."

"This book is a practical, down to earth treatise on the preparation and delivery of sermons. I find it especially helpful because it is practical... Plain, simple and direct; not only preachers but laymen will find help in the preparation and delivery of talks to any size congregation."

Why Do Christians Suffer?

By ANTHONY ZEOLI

A widely known and much used evangelist gives here sweet and helpful chapters on the ministry of suffering backed up with numerous Scripture references. The best we have seen on this subject! Note the enthusiastic comments of the judges. The perfect gift for a shut-in, an aged loved one, a sorrowing friend.

Clothbound with jacket, 168 pages, price **\$2.00**

Dr. V. Raymond Edman: "Suffering brings problems and perplexities that cannot easily be brushed aside. This is the sweetest, strongest, and most satisfying study on the matter from the viewpoint of the Scriptures that I have ever read. There is deep insight into the Scriptures, deep sympathy for the sufferers, and great encouragement for every heart. This book should be at one's fingertips for one's own need as well as that of others."

Evangelist William H. Rice: "From any standpoint this is, by far, the best book on this subject I have ever read. It is also the most comprehensive. I am both amazed and delighted with the hundreds of Scriptures Mr. Zeoli has brought forth to explain why Christians suffer, showing that God determines suffering, the causes of suffering, why Christians should suffer, the presence of God in suffering, etc. There is also an explanatory chapter, 'Does the Atonement Provide Healing?' that will be of a special interest to many."

"I agree with Dr. Harry A. Ironside that every position taken is so strongly backed up by the Bible that the book is well fortified against any opposition that might be raised against it. Pastors will use this as a reference book for years to come and suffering Christians will find solace from these pages. I believe this book will probably become a classic volume in its field."

Dr. Henry Hepburn: "Many Christians should read these pages, and eagerly. Anthony Zeoli clearly reveals his wonderful grasp of Christian truth and his manner of presenting it is unique and most helpful."

Dr. T. Roland Phillips: "Among the many books on this subject this one is unique in that, more than in any I have read, it is filled with Scriptural quotations tending to support every statement that the author makes. Not only is the question of why Christians suffer answered; but many other questions are answered as well."

"The book has a convenient outline at its beginning and is interspersed with a number of very helpful poems. It will help many a troubled soul and ease many a perplexed mind."

Dr. Robert G. Lee: "The purpose of this book is to make known through the scriptures why God permits suffering to come to His own children. In these pages, the author answers, in a clear and comprehensive way, the many questions that have been asked down through the ages regarding suffering among the saints. Every position he takes is backed up by the Scriptures, thus making it impossible for one to doubt or reject its authenticity."

"It is a source of comfort and strength, and deserves a wide circulation."

For Sword Book Club Members Only!

If This Substitution Form Is Not Returned to Us Before

MARCH 18

The Soul-Winner's Fire by John R. Rice, WILL BE SENT TO YOU. Sword Book Club, 214 West Wesley Street, Wheaton, Illinois.

Instead of sending me The Soul-Winner's Fire as the March selection

- ☐ Please send me the alternate, **The Preacher and His Preaching**, by W. B. Riley, (Price \$2.00).
- ☐ Please send me the alternate, **Why Do Christians Suffer**, by Anthony Zeoli, (Price \$2.00).
- ☐ Send me no book this month.
- ☐ Send me as a substitute

Name

Address

City and State

If new address, check here and give old address.

Reports of the Judges on the March Selection

The Soul Winner's Fire

Dr. Henry Hepburn, Pastor Emeritus Buena Presbyterian Church, Chicago: "What a helpful title has been given to this volume of eight messages. The very name is heart warming and as one reads he is sure that the Holy Spirit speaks through the author. The perusal of these pages will send the believer to his knees to ask for a fresh infilling of Spiritual power for service. Dr. Rice is a burning and shining light, and as one studies his messages he also will seek for the old-time fire and go forth to lay hold upon the unsaved as trophies for Christ."

Dr. Bob Jones, Jr., President, Bob Jones University, Greenville, S. Car.: "Dr. Rice's sermons always are evangelistic in tone and spirit but more than usually so is this work—a series of sermons which deal with the importance of soul winning, the work of the Holy Spirit, the requirements of the successful soul winner; all of this combined with a strong emphasis upon hell which awaits lost men makes this book a must for any with a passion for souls and a source of fresh zeal for those who are already soul winners."

Dr. T. Roland Phillips, Pastor, Arlington Presbyterian Church, Baltimore, Md.: "The author of this book is a successful evangelist and he puts into this book the fruitful results of his many years of soul-winning. There are eight chapters filled with the passion and the fire of which he writes. The chapter on 'The Soul-Winner's Fire' is particularly fine. A splendid book for all who would know more of how to win souls, and that should include every Christian."

Dr. Robert G. Lee, Pastor, Bellevue Baptist Church, Memphis, Tennessee: "The sole purpose of these fiery messages, is to attempt to stir the hearts of Christian men and women to such an extent that they will recognize their divine responsibility as soul winners, and will feel compelled to go out with resurrection eagerness and win people to faith in Christ and bring them to Him for salvation."

"The necessary essentials of soul winning are outlined and emphasized. We realize at once that all of them are available to every born-again person; a heart that is burdened for the lost,—a willingness to labor unceasingly,—the putting on of a cloak of holy boldness, and dependency upon the Holy Spirit for power."

"The zeal of Dr. Rice is contagious. The reading of these pages causes one to catch the feeling of urgency that burns within his heart for men to be saved, and fills the reader's heart with new purposes and decisions concerning lost people around us."

Dr. V. Raymond Edman, President, Wheaton College, Wheaton, Illinois: "If it were felt best that a deep heart-stirring of God's people was to be the ministry for the book selection in March, then this volume should be at the very head of the list. It has been estimated that not more than five per cent of truly born again Christians are soul winners. That percentage would rise very appreciably if God's people would read and put into practice the instructions and earnest appeal put forth by Dr. Rice. Soul winning will seem infinitely more important to us when we reach the shores of eternity than any other consideration or achievement. Thereby we bring with us a reward that is everlasting. The study on **The Soul-Winner's Feet** is especially appealing."

Evangelist William H. Rice, Wheaton, Illinois: "This is the most comprehensive and compelling book on soul winning I have ever read. My own heart was deeply stirred as I read the motives of winning souls to Jesus Christ; I was ashamed as I was made to realize that people in heaven and the doomed in Hell are strangely concerned about the salvation of the unsaved, while we—the only ones who can help the lost—are strangely unconcerned."

"As I read the chapters of this book I learned, I wept, I prayed—and I dedicated myself afresh to accept the challenge of winning more of the lost to Jesus Christ. This is a practical book on soul winning for preachers and laymen. It does not put the emphasis on education, on culture, on personality, on popularity, etc., but on the individual who dedicates himself to God for soul-winning, who preaches the Word in the power of the Holy Spirit."